692 887 ARBITRATOR--GHatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

777 787 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

589 601 BACHELOR--phórang--the word also means "widower."

453 426 792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

852 792 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

501 281 BARGE--nái (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

243 262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huloog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

352 177 [10] BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.

the Lapchak leader receives from the Kashmir Durbar, a cash advance of 9,000 rupees, with which to buy goods, to take to Lhasa on account of the Durbar. No exact account is kept in regard to this money which is repaid in the following manner. On the return of the Mission from Lhása, the Lapchak leader has to give to the Kashmir Durbar 18,000 rupees worth of Lhasa (Chinese) brick tea. He probably gives tea to half or three quarters of that value, and divides the difference between himself and the State Accountants, who give him a receipt for 18,000 rupees worth of tea. The Mission is therefore, notwithstanding the exaction of free transport, a probable cause of pecuniary loss to the Kashmir State. In addition to this 9,000 rupees, the Lapchak leader receives a loan of 2,000 rupees from the Kashmir Durbar. On his return he has to repay this, with interest at 6 per cent. per annum. Complimentary letters are sent to, and received from, the leading men of Lhása, by hand of the Lapchak leader. The Wazir of Ladák, i.e., the local representative of the Kashmir State, sends to the grand Láma, ten diminutive bags of gold dust, which, at the present time, are worth about ten rupees each. This custom dates from a time anterior to the Dogra (Kashmir) conquest of Ladák. The last Lapchak Mission started in 1887.

WT 648 439 554 WT 662 WT 426 648 WT 648 651 T 648 651

In addition to this triennial "Lapchak" sent from Leh to Lhása, a yearly trading mission, is sent from Lhása to Leh. For further information regarding it see under the heading "Chaba."

WT 439 T 439

[87]LEASE TO--kháng-hla nen (or zum) ches (to hire a house) zhing-ló-chhat la nen ches (to take land on lease for a certain number of years) SHas la nen ches (to take land on lease in perpetuity, by paying down a lump sum at the time of executing the lease, and continuing to pay a small, often almost a nominal, sum, in each succeeding year). This is the general custom in Ladák, as people do not like to sell their land outright.

WT 427

LEATHER--kóa (of cow or ox, uncured) kóa ngieskhan (cured) ralpak (of goats, uncured) lukspak (of sheep, uncured) tángskee (of goats or sheep, cured) suruKH(the goats skin imported from India, dyed red, and used for making the upper part of the long boots called "cháruk") sakrey or SHal (the green coloured leather used in shoes of Indian pattern).

WT 281

352 (about 18 inches high); thorchok (about 24 inches high), and rgialchok (the king's table as high as that of a European).

554 On great occasions, when Ladákis feed together, the height of a
352 man's table marks his rank. The lowest in rank sit on the ground and feed off a ltapchok, while the great men sit upon cushions and feed off a thorchok, and so on.

281 TANNER--hlamkhan. The art of tanning is unknown in Ladák, where
439 most of the leather used is imported from India. The local mode of dealing with a fresh hide is to wash it, dry it, again to wash it, then to rub it well with oil and to leave it to dry. The whole operation takes about four days, and the result is a very bad leather.

[157]

651 TAX--SHoGHam (octroi and general term); bap or mámila (the land tax); rátot (the cash payment taken by the State in place of a certain number of goats due as revenue); lugtot (ditto in regard to sheep); martot (ditto in regard to "thee"), also SHingtot and phugtot (ditto in regard to wood and straw).

In Lahaul the word "thal" or "thral" means "tax," but in Ladák it is used only in regard to the indirect tax, called "beygar", i.e., "forced labour."

272 TEA--chha (generic term); chhápak or chha-i-páoo (Lhása brick
439 tea); chha-i-góla (Indian ball tea); cha hngonpo (Indian green leaf tea); chha-i-zangja (coarse black Lhása brick tea); chha-i-sar (good black Lhása brick tea); chha-i-reekar (the best black Lhása brick tea); dámoo means "a brick" of tea of any sort.

Ladákis like the chha-i reekar best, but as it costs two rupees odd per pound, they cannot indulge in it often. Ladákis mix soda, salt, butter and milk into their tea, but they do not use sugar.

415 TEA-CUP--kórey (the drinking vessel of the country, made of wood and shaped more like a saucer than a cup); kárióI (or káról) i-korey (a China cup.)

[439] TEA-POT--teepreel or chháteep, or respectfully solteep. Also sámáwár (the Russian tea urn; many of these are brought down to Leh by Central Asian traders).

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter IV, C.

Occupations, Industries and Commerce.

Occupations.

the result of greater intercourse with the world, for their geographical position made them the principal carriers between India and Tibet. Many of them leave their homes for the winter, which they spend in Kúlu or in Simla, engaging themselves as labourers, and that even when they are in fair circumstances. They bring back money, but it is not spent on luxuries. Their food, however, has improved, more meat being eaten now than before. The men engage for the most part in trade, while the women attend to the cultivation, carry loads, and do most of the hard work in Láhaul itself.

Handicrafts.

The handicraftsmen of Spiti are the cleverest of the Kúlu subdivision. Captain Harcourt mentions their steel bits, buckles and stirrups as specially worthy of note; and Mr. Louis Dane remarks that the puzzle locks made by the Spiti blacksmiths are very ingenious. The Spiti cloth, too, is particularly good. It is of several descriptions. The strongest and thickest is made in narrow lengths furred or flushed on one side, and is very durable and wonderfully cheap. A second variety is rather fine and more expensive, while a third, woven from goat's-hair, is in much demand among European residents in Kúlu. Moorcroft records that "2,752 pieces of cloth are annually fabricated in Spiti, of which 1,600 are used in home consumption, and the rest exported to the extent of 13,140 yards." This was written in 1820, but Captain Harcourt imagines "that the manufacture has not at all retrograded. Shoes," he continues, "are imported into both Spiti and Láhaul from the plains, but winter boots are made in Spiti. Sheep-skins with the wool on are prepared very skilfully both in Spiti and Láhaul."

Commerce.

The Láhaulís are the most enterprising traders of the Kúlu subdivision. Collecting their merchandise from Ladákh and the countries of Central Asia, they pass annually in large numbers towards the close of the summer into Kúlu, driving before them flocks of sheep and goats, on the backs of which their wares are packed. The principal items of their trade are borax, *pashm*, or shawl-wool, raw and worked into cloth (*pattu*). These they sell in Kúlu, buying for the return journey in the spring, brass and copper vessels, sugar, wheat, rice, tobacco, dried apricots from Balti, pepper, ginger, turmeric, garlic, and onions. The winter they spend in Kúlu. Mr. Lyall remarks that "at the present day the Láhaulís trade almost entirely with the people of Rúpshú in Ladákh and Rudokh in Tibet. Borax, *pashm* and wool are the principal imports; they say they find the trade with Léh and countries beyond unprofitable. In the summer large flocks of sheep from Rúpshú of the big breed called Haniá are driven to Dárcha, in Láhaul, and there shorn; the Láhaulís meet the shepherds there, and exchange grain, &c., for wool at certain customary rates of barter."

The people of Spiti are less enterprising, and dislike leaving their valley. Occasionally, however, parties of men set off for Ladákh, Basáhir and Kúlu, and there dispose of their wares, receiving payment either in money or kind. The exports are cereals, manufactured cloth, half-bred *yáks* and *yák's* tails. The imports are salt, madder, tobacco, tea from Lhásá, sheep's wool, turquoises, amber, waterpails

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

CHAPTER 15

HEMIS MONASTERY

After crossing Staglang La Pass we dropped about two thousand feet almost straight down a mountain wall and followed a narrow, winding canyon to Gya, the first village we had seen since we left Jispa seven days earlier. Gya, with a dozen or more flat-roofed stone houses, was plain and ugly though it sat in a waving sea of lush barley fields. Below Gya the canyon widens out until in twelve miles it opens into the Indus Valley. We followed a small clear-water stream, ideal for trout, all the way down. The canyon was bleak and bare, more sterile-looking than anything Arizona can offer. There were partridge or chukar in the canyon—buff-colored like those in Persia and a bit smaller than our grouse. The walls and slopes of the canyon were being combed by goats herded by barefoot girls dressed in rags. These girls had long slingshots made of string and leather which they whirled, throwing rocks at the goats to turn the herd and shift its direction.

133 [134] 233 411 281